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ABSTRACT

To measure perceived control in one's communication environment, a study examined the world views of the respondents as reported in a 28-item questionnaire. Subjects, 1,927 men and women composed of students and university personnel, military personnel, executives and managers, high school students and teachers, and members of women's groups, were selected from rural and urban areas across the United States, in diverse age groups, and represented varying levels of religiosity. The data gathered from the questionnaire was linked with other self-reported data, and the results suggested that respondents with high scores for fatalism on the questionnaire also showed: (1) communication apprehension; (2) less communication innovativeness; (3) greater exposure to television; (4) low verbal ACT scores; (5) less interpersonal comfort; (6) tendency toward dogmatism; (7) cultural ethnocentrism; (8) lower self-esteem; (9) greater culture shock; (10) rurality; and (11) less autonomy on the job. Females were also more fatalistic than males. As a result of the study, three types of people were classified: Type I, who have high self-esteem and sense of control; Type III, low self-esteem and fairly fatalistic; and Type II, a mixture of the two types. (One note, four pages of references, and a copy of the questionnaire are included.) (JC)

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THE MEASUREMENT OF PERSONAL REPORT OF WORLD VIEW AS A COGNITIVE COMMUNICATION VARIABLE

Presented to the
Speech Communication Association

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by
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THE MEASUREMENT OF PERSONAL REPORT OF WORLD VIEW AS A COGNITIVE COMMUNICATION VARIABLE

Carley H. Dodd and Cecile W. Garmon*

Abstract

World view has surfaced in recent years as a significant intercultural communication construct. This study presents the personal report of world view, a 28-item scale to measure perceived control in one's communication environment. The norms established here allow classification as Types I, II, III ranging from low to high communication fatalism. The study reports data collected from 1,927 respondents and significant reliability and validity are established. The data link the PRWV scale with communication apprehension, innovativeness, television exposure, verbal ACT scores, interpersonal comfort, dogmatism, ethnocentrism, self-esteem, culture shock, rurality, and occupational position.

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THE MEASUREMENT OF PERSONAL REPORT OF WORLD VIEW AS A COGNITIVE COMMUNICATION VARIABLE

Introduction

In the last several years, intercultural specialists have given attention to a cognitive framework referred to as world view (Cronen and Shuter, 1983; Dodd, 1987; Garmon, 1980, 1984; Gudykunst and Kim, 1984; Prosser, 1978; Samovar, Porter, and Jain, 1981; Sarbaugh, 1979; and Roe, 1984). Various definitions of global world view exist, but with a communication focus, the personal report of world view (PRWV, see Appendix) centers on a perceptual belief system concerning how little or how much an individual feels controlled by factors in the communication environment. This cognitive construct, rooted in cultural fatalistic tendencies, is distinguishable individually as well as culturally.

Although some research traditions treat world view in a global fashion, defining it variously from philosophy to perception, a communication perspective is unfolding that treats world view as an individual belief system, but one shared and reinforced by various social categories, primary groups, and cultures. This article, furthermore, contains evidence that a person's world view tends to

galvanize individual communication behaviors. The personal world view perspective suggests that people organize information about themselves in relation to external control variables such as luck, fate, significant others, nature, and time. This cognitive, personal predisposition, in turn, influences interpersonal and intercultural communication, much as does any other cognitive style variable (Wheeless, Erickson, and Behrens, 1986).

This article presents not only a measure of personal world view, but provides evidence linking communication behaviors to this relatively new cognitive variable. Having studied responses from 1,927 individuals, we consider the scale presented here as a useful and valid predictor of communication behaviors.

Research Related To World View

As indicated above, personal world view is not a totally inclusive global notion. Defined here rather as a belief system, personal world view encompasses the control that human beings experience while interacting with their communication environments, and expectations resulting from their perceived limits of control. The degree of control, we propose, varies as the boundaries become the perceptual framework through which people view facets of their communication environments. Spindler (1975) referred to the notion of a generalized, perceptual framework as "covert patterns", "themes", and "key principles" while reminding us of the works of Sapir, Opler, and Kluckhohn.

According to Davis (1961), the original concept of world view comes from the German weltanschauung and has been defined as

"a comprehensive conception of the universe with interpretative entailments." Jeffner (1981) likewise argued that world view provides an interpretive schema for a person or group to interrelate with environmental phenomena. Edmonson (1979) stated that "every people not only has a sentient structure which is to some extent unique but also a more or less coherent body of distinctive presuppositions about the world." Kekes (1980) concluded that world view is systematic. This systematization implies that personal world view provides individuals with a consistent outlook by which one interprets and interacts within a universe. Other observers have defined world view as a structure in harmony with nature (Condon and Yousef, 1975), hierarchical predictor of environmental integrity, a determinant of life position (Regan, 1980), existential propositions about the nature of reality (Prosser, 1978), organized cognitive world view of life (Hoebel, 1972), an emic system share by culture (Dye, 1976), a primary pattern predicting cultural performance (Kluback, 1956), a fundamental perception undergirding values (Dodd, 1982), and a construct organizing the way people perceive their relationship to nature, other people, and things (Sue, 1978).

In one sense, personal world view comprises a particular kind of belief called Type A by Rokeach (1968) which represents basic truths about physical reality, social reality, and the nature of the self. Type A beliefs incorporate general consensus, while Type B beliefs, also fundamental, lack consensus. Bem (1970) argued that his notion

of zero order beliefs, similar to Rokeach's Types A and B, were often perceived as cultural truisms and he offered the example of an orderly universe. The personal report of world view construct differs, however, from both Rokeach's and Bem's systems since the presuppositions of the PRWV scale assume an interpersonally and culturally based communication climate.

Another way to examine the concept of world view involves examining salient components. A number of writers have summarized what they consider to be the salient component of world view. They include the following:

1. Personal and impersonal world view. According to Honigman (1959) personal world view posits agents (such as spirits, etc.) that cause phenomena in the universe while all or parts of nature possess sentience (the capacity to feel or perceive). With personal world view, manipulation of the universe is accomplished through rituals and other mechanisms oriented for control. Impersonal world view does not establish any kind of agent with controls over the universe. Rather, nature remains nonsentient, and people hold no special position in the order of the universe. Impersonal world view, furthermore, precludes manipulation of the universe.

2. Rational-mechanistic world view. According to Kraft (1974) this cultural world view emphasizes pragmatic and empirical means of knowing. People with a rational-mechanistic world view relate to action rather than contemplation, focusing on a universe that can be aggressively manipulated.

They emphasize activity rather than passivity. They also concentrate on achievement, social mobility, and individualism.

3. Individual versus group identity. Clearly, some cultures and persons emphasize individuality, while others stress group orientation. This difference in focus defines a part of the belief framework, exemplified by the Japanese view of self-fulfillment, which is achieved through finding and maintaining one's place within the group (Okabe, 1983).

4. Time and world view. One's view of time as future or linearly oriented, contrasted with a configurational view of time, forms an organizing principle of world view. Hall (1977), for instance, indicated that time orientation dramatically impacts upon perceived reality and communication style.

5. Nature of life. Sarbaugh (1979) defined this category of world view indicating that negative or positive expectations identify an important difference between individuals. For some people life is painful, dismal, and something to tolerate, while others view life as a process of growth, discovery, and eager excitement.

6. Purpose of life. Sarbaugh (1979) used this category to define individuals who believe that their purpose is to control resources. By contrast, other people either place themselves in subjugation to natural resources or attempt to do so.

7. Relation of man to the cosmos. This category, also explained by Sarbaugh, indicates one's stance as being in control of cosmic structure, controlled by products of the cosmos, or in harmony with various forces (such as nature).

8. Interpersonal relationships. This category refers to one's view of the importance and hierarchy of people to each other. For some cultures and for some individuals interpersonal networks are stressed as a dynamic part of the makeup of their universe, according to Ghuman (1975). He also argued that world views which emphasize rigidity of hierarchical relationships through authority and power accordingly perceive less control over one's destiny.

9. Person to ancestor relationship. The perceived role of deceased ancestors in one's current life may have significance. As Hwang (1977) concluded, some individuals perceive that (1) departed ancestors live on after their deaths, (2) ancestors can help or harm the living, and (3) ancestors need support in their new modes of existence. One's view of the existence and role of deceased persons can form a significant dimension for a number of cultural people.

10. Belief space. Jones (1972) defined individual world view as a set of vectors in an individual's belief space. Jones' vectors occur in opposite pairs: simplicity/complexity, static/dynamic, continuity/discreteness, immediacy/mediation, soft focus/sharp focus, and spontaneity/constraint. It follows that cognitive world view implies a perceptual mechanism characterized by symptomatic forms. We think those forms surface as communication behaviors.

11. Other categories. Some miscellaneous dimensions of world view include animism (Reimer, 1975), rhetorical

traditionalism (Kennan and Hill, 1978), value systems (Condon and Yousef, 1975), guilt and shame (Dye, 1976), self-identity (Hill and Lujan, 1978), and cosmology (Edelman, 1974). According to Garmon (1984) the roots of world view cut across several disciplines.

In developing this present research scale, the authors based the item structure on these foregoing cultural factors to some extent, while simultaneously linking the notion of communication relationships and communication climate. Accordingly, several assumptions about this scale, which the authors call the personal report of world view (PRWV), appropriately limit the construct:

1. Personal world view is a pattern of cognitive beliefs.
2. Personal world view is individually held, yet can be shared by a group.
3. Personal world view is more fundamental than values, for it is an underlying construct through which a person develops values.
4. Personal world view has a determinate influence on communication.
5. Personal world view deals with a perceived degree of control that people maintain within their communication environments.

Because of this control aspect, the scale could be described as a measure of communication fatalism. Furthermore, personal world view

is not intended here as values, religion, political outlook, mass media viewpoints, or personal opinions. We also intend to distinguish personal world view from global or structural world view, often referred to as "world view" by philosophers, theologians, and others. For our purposes in this article, we use the term personal world view and define it as a cognitive belief system concerning the limits and expenses of personal control within one's communication environment. The construct suggests that people organize information about themselves and develop communication climates in concert with external exigencies such as luck, fate, significant others, time, and natural resources. Furthermore, this construct remains measurable with the resultant scale indicating a vector strength that can predict and classify individuals along a continuum, from low to high perceived fatalism.

Empirical Scales Related to World View

Shannon (1979) conducted a longitudinal study of world view changes of migrant workers over a ten year period, theorizing that the respondents would view themselves along an active-passive continuum shaped especially by life's events. The study itself is interesting because Shannon found that migrant workers exhibited a changing world view, presumably because of their life circumstance. For this discussion, however, the important aspect of the Shannon work is the seven item Likert type scale:

1. Planning only makes a person unhappy since your plans hardly ever work out anyway.

2. The wise person lives for today and lets tomorrow take care of itself.
3. The secret of happiness is not expecting too much and being content with what comes your way.
4. Not many things in life are worth the sacrifice of moving away from your friends.
5. The best job to have is one where you are part of a group all working together, even if you don't get much individual credit.
6. When a man is born, the success he is going to have is not already in the cards; each makes his own fate.
7. Not many things in life are worth the sacrifices of moving away from your family.

Though somewhat useful, the scale contains items limited in scope which do not appear consistently related through a unified theme. A conceptual framework does not seem evident in the research. Also, a number of other elements in the world view tradition could be included. Finally, the researcher presented no evidence of reliability or validity procedures.

Another empirical scale designed to measure world view was developed by Steinitz (1980) in a study correlating well-being, world view, and religiosity among the elderly. Unfortunately, the three item scale, presented below, is limited in length and comprehensiveness and reports no reliability or validity:

1. Next to health, money is the most important thing in life.
2. I can't help wondering if anything is worthwhile.
3. Live for today; let tomorrow take care of itself.

In addition to the extreme brevity of the scale, we question whether these items have any relationship to the conceptual nature of world view.

Kluckhohn and Strodtbeck (1961) developed variations in the Value Orientation Scale which identified five human value orientations: human nature, man-nature, time, activity, and relational. In the scale twenty-two situational items are presented with three alternative solutions to each item. The authors based their scale on several assumptions: (1) a limited number of common human problems exist; (2) all people must face and attempt a solution for these problems for which a limited range of different solutions exists; (3) all solutions to these problems are present in all societies and are all also differentially preferred. The authors themselves, however, pointed out that their list of common human problems may be inadequate. The scale also requires lengthy administration because of the decision time in answering the case items presented. Furthermore, other scale categories merit consideration. The scale also lacks measures of reliability and offers limited validity analysis.

Rotter's (1966) Internal-External Locus of Control has been used widely to measure internal-external control orientation. When a person perceives reinforcement, as following some action and resulting

from luck, chance, fate, powerful others, or the unpredictable, the person exhibits belief in external control. If the reinforcement depends upon a person's own characteristics or behavior and ability to control the outcome, the individual demonstrates a belief based on internal control.

It is useful to point out that the Rotter scale and its underlying construct deal with individual perception of contingency relationships between a person's own behavior and events which follow that behavior. Thus, the scale does not necessarily measure a perceptual framework of forces and events which culturally have been interpreted as world view. Also, the notion of expectancy of reinforcement fails to fit the personal world view construct which is advanced in this article.

While the Rotter I-E scale is similar to the PRWV in the sense that both attempt to measure the topic of control, the theoretical bases and cultural assumptions make them different in significant ways. First, Rotter's theoretical base formulates from a drive-orientated, motivational foundation. Individuals receive motivation from reinforcement orientation, whereby internal forces drive some people and external forces impel others. People perceive reinforcement following action and then continue or discontinue behavior. The PRWV assumes no reinforcement contingency, but rather assumes a mindset that surfaces in certain common fatalistic tendencies.

Second, the PRWV originates from cultural presuppositions. The anthropological tradition, for instance, clearly identifies

cultural world view, indicated by some of the salient components noted earlier in this article. Third, the PRWV is based on an assumed set of factors related to intrapersonal and interpersonal perceptions. Rotter's scale, although well tested, has provoked arguments from some researchers as to its unidimensional versus multidimensional nature. Other scales also exist to measure locus of control.

Sarbaugh and Roe (1984) developed a 76 item questionnaire designed to measure purpose of life (29 items), relation of man to the cosmos (32 items), and nature of life (32 items). From this larger scale a shorter, revised 33 item scale emerged, again relying on the stated three factors with 15, 10, and 8 items respectively. The scale evinces an overall reliability of .85. The authors conducted a Q-analysis technique and factor analytically presented five people types that can be classified from the scale. In this paper and especially in his earlier work, Sarbaugh (1979) presented excellent conceptual concepts linking communication behaviors with this factor of world view. The PRWV differs from Sarbaugh's ideas in the nature of the items which appear connected with beliefs about the scope of life, goals, opportunities, philosophy of life, environmental attitudes, etc. The PRWV factor structure differs perhaps since the cultural categories used to develop the instrument were based on a larger number of salient components than the three noted by Sarbaugh. The Sarbaugh and Roe scale appears below:

The purpose of life:

1. Life is to find meaningful relationships.
2. To keep on trying is my guiding purpose.
3. To enjoy each day is a continuing purpose.
4. Life for me is to work toward existing in a pleasant manner.
5. Life for me is to find what I enjoy.
6. To meet our needs without interfering with other's capacity to meet their needs.
7. Life for me is to experience. To be.
8. To live is to learn and grow.
9. Life is making mistakes and forgiving other people's mistakes.
10. Life for me is to have goals and reach them.
11. To live is to be fulfilled; live, breathe, see, smile, and enjoy.
12. Life is learning how to accept different opinions/ways of thinking.
13. Life offers opportunity for all kinds of experiences.
14. Life is learning to survive--physically, socially, mentally, and spiritually.
15. The nature of life is to exist in harmony with nature and other human beings.

The relation of man to the cosmos

16. The purpose of life is to serve others.
17. The purpose of life is to accept self.
18. I'm in partnership with the cosmos.

19. Human beings are a part of the entire evolution of the cosmos.
20. We are part of "it" and therefore in essence the "same" as the cosmos.
21. I'm part of the cosmos (on the non-physical basis).
22. I'm smaller than the cosmos, yet much bigger than the cosmos.
23. I'm part of the whole, a user not abuser of resources around me.
24. A human being is a small cosmos, a perfect force.
25. Being human is an existence seeking closeness to the perfect force.

The nature of life

26. The purpose of life is to shape the physical environment for my comfort.
27. To win is the purpose of living.
28. The purpose of life is to work toward perfection--to be perfect.
29. My purpose is to control people.
30. Life is to satisfy my needs.
31. Fame is a very worthwhile goal in life.
32. To accumulate all the wealth you can is what one lives for.
33. To live is to get all you can, however you can.

Methodology: Development Of The PRWV

Background

Both authors have done field work, research, and counseling in the United States and other countries, and grew aware that some cultures exhibit a stronger sense of fatalism than others, a point clearly demonstrated in other communication studies (Sarbaugh, 1979). We observed, however, that within the United States, groups and individuals also exhibited fatalism in a number of their verbal statements. As we pondered this phenomenon, that some are not the masters of their fate, "we began looking for a way to differentiate individuals who revealed more of these fatalistic verbal statements than did others. The search led us into the anthropological, philosophical, sociological, and communication literatures. From that search we developed the set of world view elements reviewed earlier in this article and began working from a conceptual definition suggested earlier. We examined over 140 assessment instruments and over 2200 items from existing scales to discover some fit between these items and the category system of world view elements.

From this examination it became apparent that a few items from different scales fit, but that overall, a single scale remained elusive. From that point the researchers developed an instrument consistent with the definition presented above. A series of pilot studies collectively proved useful in finalizing the resulting 28 item scale. Some preliminary findings have been presented in previous forums and papers at conferences. Now, however, we have completed

a series of studies and present collective data in discussing the scale. The data results are consistent, the scale holds over time, and the scale links with communication phenomena.

Respondents

Subjects assessed in the various data analyses reported here represent people in universities, the military, business, management, high school, women's groups, rural and urban areas, differing age groups, and varying religiosity. For purposes of validity testing, these rather diverse samples were useful to see if the scale in fact had concurrent validity. For all the studies involved, the university subsamples came from a midwestern and southwestern university while results from a portion of the study also involved university faculty and administrators from 50 southern universities. The military samples included officers from the northeastern, midwestern, southern, southeastern, and western United States. The corporate samples came from organizations in the southwest. The total size across the various samples reported here is 1,927.*

After subjects completed the scale, each item was then computer coded with five being the response which indicated the subject's perception of being controlled or dominated in regard to the item topic, while one represented an attitude of being the controller or dominator. All items were then added to form a raw score per person. For university students, scales were often given collectively in

various settings, although other subsamples, such as 316 university administrators and faculty, completed the scale by mail. Corporate and military samples were administered in face to face settings.

Method of Data Analysis

The scale items were evaluated through the SPSS program using Cronbach's alpha for internal reliability. Test-retest reliability was tested with product moment correlation. Validity testing occurred with various tests of difference and Pearson correlation.

Results

Norms

The rounded mean and standard deviation are most consistently 70 and 10, respectively. The mean across different collected samples ranged from 51 to 84.

Reliability

The 28 item scale showed a statistically significant internal reliability of .81. A slightly higher Cronbach's alpha of .86 was found with an earlier pilot of 50 items, but we felt the difference was not enough to overshadow the hueristic value of a shorter scale. (The 50 item scale had an r=.96 with the 28 item scale). Thus, the reduced 28 item scale is the final product that we shall term the PRWV.

Validity of the PRWV

Face-validity of the scale seems clear, inasmuch as the scale was rooted in a number of cultural factors based on previous findings. We also report evidence from analysis of criterion and concurrent validity.

Criterion validity

Hobbs (1983) found a significant correlation (r=.55) between a pilot PRWV and Rotter's I-E scale using 138 subjects. Thus, there is a conceptual similarity of the PRWV to the I-E scale.

Concurrent validity

Using a collection of samples across the diverse populations indicated earlier, a number of groups can be discriminated that would be expected to show a difference. Some of these differences focus on communication characteristics, personality characteristics, social characteristics, and demographic characteristics.

1. Communication apprehension. A sample of 121 respondents, with a pilot scale, revealed that communication apprehension interacts with sex (Garmon, 1980, $F=6.0$, $P<.003$). Generally high CA's tend to exhibit more fatalism than do low CA's. Tichenor (1981) failed to get a significant correlation, using the same pilot instrument, between world view and communication apprehension. Roper (1986), however, reported a significant correlation of the final PRWV with the McCroskey PRCA-24 ($r=.341$, $P<.05$), confirming that the higher the tendency toward fatalism, the higher the communication apprehension.

2. Communication innovativeness. Data analysis indicates that the higher the PRWV, the lower the communication innovativeness, using the Hurt, Joseph, and Cook (1977) scale. These negative correlations were found across a number of independent samples indicated below:

sample	n	r	p
a. corporation (Eaton)	23	-.37	.05
b. corporation (US Brass)	33	-.46	.01
c. small town of 2000	24	-.54	.01
d. apartment complex	24	-.59	.01
e. military (Air Force officers)	30	-.55	.01
f. military (Air Force enlisted)	31	-.53	.01
g. college students	20	-.70	.01
h. college students	30	-.36	.01

3. Television exposure. Greater frequency of exposure to television correlates with higher fatalism. Using a sample of 95 respondents, a significant main effect showed that those watching TV three hours or more per day exhibited a PRWV mean of 84.79, while those watching an average of one hour or less showed a mean of 78.03 ($F=6.51$, $p<.05$).

4. Verbal scores of ACT. In a sample of 157 university students (Garmon, 1982), students with ACT verbal scores of 20 or higher were compared to students scoring 14 or less. The comparison revealed that the low ACT students were significantly more fatalistic than the higher ACT students ($F=2.9$, $p<.04$).

5. Interpersonal comfort. When the PRWV is correlated with a measure of relationship comfort (developed by Norton, 1984), the result indicates that people high in interpersonal comfort exhibit lower degrees of fatalism ($r=-.604$, $p<.001$).

6. Dogmatism. Subjects in a small sample of 46 college students scored significantly different on world view based on a median split for dogmatism (using an adapted verson of the Troldahl and Powell dogmatism scale). High dogmatics (85.17) were significantly more fatalistic than low dogmatics (77.0) ($F=3.76$, $p<.05$). With a sample of 31 Air Force officers, the PRWV and the same dogmatics scale were positively correlated ($r=.63$, $p<.001$).

7. Cultural ethnocentrism. Using Hood's (1982) ethnocentrism scale, which for this study had a .84 reliability alpha, world view became a significant predictor. Of the 92 college students in this sample, high fatalism scores were significantly associated with high ethnocentrism scores ($r=.24$, $p<.05$).

8. Self-esteem. Overall, subjects with low self-esteem (measured by a scale adapted from Cohen and from Coopersmith, reliability alpha=.80) tend to be higher in fatalism. In a sample of 217 college freshman, subjects with low self-esteem demonstrated significantly higher fatalism than individuals with moderate and high self-esteem, who were not significantly different from one another on world view ($F=3.67$, $p<.03$).

9. Culture shock. Using the Moore-Austin culture stress scale (Moore, 1981), research findings confirmed that individuals experiencing high degrees of culture shock also express high fatalism. A unit of 17 Air Force pilots were surveyed and results indicated positive correlation between the PRWV and culture stress ($r=.40$, p .08). Also, Roper's (1986) sample of 228 entering freshmen indicating a significant positive correlation ($r=.24$, $p<.01$) between the PRWV and culture stress.

10. Rurality. In another sample of 217 college freshmen, subjects were divided into rural and urban, defined by longevity of residence in hometown. Rurals were significantly more fatalistic (mean=84.0) than urban (mean=80.04)($F=4.12$, $p<.05$).

11. Occupational position. Garmon's (1984) analysis of 316 faculty and administrators from southern colleges and universities revealed a significant difference on the PRWV. Administrators were significantly more fatalistic than faculty ($F=4.134$, $p<.05$). Her analysis suggested that staff pressures from above and below place administrators in a position that leaves them with a perception of less freedom of choice than is available to faculty.

12. Gender differences. In about half the samples taken where we tested for sex differences, females were significantly more fatalistic than males. However, no gender differences were found in the other half of the studies. The reasons for these inconsistencies remain for futher exploration.

Discussion

The data from the analysis reveals that the PRWV is internally consistent, with the reliability coefficient of .81. The test-retest data also suggest the scale held up over time (r=.80).

Validity analysis revealed that the scale seems to fit the notion of world view as indicated by previous categories from social scientists interested in this construct, thus indicating an intuitive argument for face validity. Criterion validity is upheld inasmuch as the scale correlates with Rotter's scale (r=.55). Concurrent validity is suggested by the diverse findings expected from the various groupings.

The PRWV demonstrates advantages over the Rotter index in several dimensions: (1) The PRWV allows a greater range of talent or freedom of response within each item than the I-E scale, since the latter uses forced choice. (2) The PRWV has statistically significant internal reliability, test-retest reliability and concurrent validity. (3) The PRWV has already been correlated with communication behaviors such as innovativeness, communication apprehension, ACT verbal scores, and television exposure and thus may be more immediately useful for communication scholars. (4) The PRWV contains face valid dimensions and structures that are different categories from the I-E scale, such as the factors dealing with future item, personal relationships, and natural resources. (5) The PRWV is not based on contingency

relationships between action and outcomes like the I-E scale, nor is it particularly dependent on the concept of reinforcement.

We should anticipate the construct of Personal World View and its consequent measure, the PRWV, to be an intriguing variable for communication theory development, particularly in interpersonal-intercultural research. On one hand, it could be argued that personal world view offers a new dimension in constructivist theory. Applegate and Sypher (1983) suggest such a possibility.

> Rather, cultural influences are seen as organized within implicit cultural communication theories. Through socialization, the theory is actively incorporated as an implicit feature of individual world view, visible in much the same way as one may see the influence of a dominant theory of art embedded in the individual creative works of its period. (p. 67).

Although they specifically addressed the relation between constructivism and culture, it is reasonable to assume that personal world view is an integral part of the cognitive and interactional schemes around which people organize communication. Limited research using a formative version of the PRWV already has established small but potentially enlightening association between cognitive complexity and the PRWV In one study, Tichenor (1982) found a significant three-way interaction of PRWV, communication apprehension, and rurality-urbanity with cognitive complexity. Ultimately, personal world view should contribute to prediction of interactional behavior. Perhaps this construct forms something of a category subsystem with implications for communication relationships.

The personal world view construct also contains implications for the Values/Communication approach described by Cronen and Shuter (1983). They reminded the readers of the Kluckhohn and Stodtbeck model for values and argue for values as predictive of group communication. They also advocated value/communication perspective linkages for a theory of seemingly isolated communication acts, especially with the resolution of several hurdles: development of (1) adequate instruments, (2) a value continuum placing culture and groups, (3) communication variables, (4) communication hypotheses, and (5) communication principles. We believe the PRWV offers a beginning solution to the first and possibly the third of these criteria.

Finally, we think the work completed across a large number of samples argues for a "communication fatalism" which can discriminate among three types of people. Type I individuals are low in communication fatalism and can be defined as those with one standard deviation from the average. For our samples, the average is 70 and the standard deviation is 10. Thus, those with a score of 60 or below would be Type I communication fatalists. Persons in this category appear to be assertive, confident, high in self-esteem, innovative, easily adaptable to new cultures/situations, and decisive. At the other end, one standard deviation from the mean with 80 or above, would be Type III individuals. They seem best characterized as low in assertiveness, low in confidence, with low innovativeness, less likely to adapt to new cultures/situations, and indecisive. Type II persons possess a mixture of these characteristics.

These classifications may deserve future modification, but evidence mounts that personal world view forms a serious cognitive variable for reflecting an important intercultural component in a person's communication environment. That component is a belief in one's ability to control or not control interpersonal relationships, structured and unstructured situations, and unforeseen events in a consistent schema that affects their communication behavior. Our collective experience in using earlier and later versions of this scale convinces us that there are individuals and groups who exert more communication control than others. The communication implications inherent in these differences for interpersonal, family, intercultural, small group, and organizational communication remain intriguing for future investigations.

NOTE

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APPENDIX

PRWV

1. No matter what you do or how hard you try, you really cannot do a lot to change your level of happiness.

2. Luck plays a major role in my life.

3. Getting a job is nearly always a matter of fate--being at the right place at the right time.

4. Being promoted on the job depends on who was lucky enough to be in the right place at the right time.

*5. Many times a person's choices are the major cause of later misfortunes.

6. In the long run, both the bad things and the good things that happen to me are beyond my control; what is going to happen will happen.

*7. For good or for ill, most things in life are within my control with the right effort on my part.

8. Many times I could be described as a victim of circumstances beyond my control.

9. Perhaps a good number of us do not realize the extent to which random events control our lives.

10. Many times I could describe myself as having minimal or little influence over the things that seem to happen to me.

*11. Most of the time I feel that I have enough control over the direction my life is taking.

12. No matter what they do, some people seem born to fail while others seem born to succeed.

13. Most of the important things that happen in life are predetermined to occur that way.

*14. Rarely does anyone exist for some predetermined purpose. I usually can determine and direct my own purpose.

*15. I myself, rather than any spiritual being, take charge of most of my life's plans.

16. The future, as I see it, is already set in motion, so a good number of my choices are limited.

17. My future, by its very nature, is something that rarely can be planned.

18. The future lies before most people like a long ribbon which cannot be altered or shaped, just followed.

19. It is not always wise to plan too far ahead because many things turn out to be a matter of good or bad fortune anyhow.

20. My own actions do not cause me to attain my goals as much as other people affect my goals.

21. A person's destiny depends mostly on the plans of others, who alter many of my decisions.

22. No matter how hard you try, some people just don't like you.

23. There is not much use in trying too hard to please people: if they like you, they like you and if they don't like you, not much can be done to change the situation.

24. I feel predisposed to think and do things the way my family does things.

25. The feelings and actions of people can please or offend a spiritual being(s), depending on how we feel, act, and show respect toward them.

*26. Earth's natural resources are meant to be used by mankind, not preserved and saved.

27. Natural forces, such as storms, floods, and water shortages, pose a significant barrier to mankind's long term progress in using our natural resources.

*28. The amount of physical and material prosperity in this world is relatively unlimited.

Normal scoring is based on Likert - type responses:

Strongly Agree = 5
Agree = 4
Neutral = 3
Disagree = 2
Strongly Disagree = 1

*indicates reverse scoring for these items.

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